

233. Maria Theresia A K
SERMON

Preached at the **FUNERAL**
OF
MARY TERESE of *Austria*,
INFANTA of *SPAIN*,
QUEEN
OF
France & Navarre.

At St. *DENIS*, Sept. 1. 1683.

By Monsieur *James Benigne Bossuet*,
Bishop of *Meaux*, Counsellor to the King in his Council:
Late Preceptor to the Dauphin,
And Chief Almoner to Madam the Dauphiness.

Printed at Paris by the King's special Command

Reprinted at *London*, by J. C. and F. C. for H. I
and sold by *Samuel Crouch*, in *Cornhil*.

MDCLXXXIV.

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Reprinted at London in 1704 by J. Knapton, at the

sign of the Anchor, in Pall-mall.

MDCCLXXIV.

CHAP. 14 Revelat. v. 5.

For they are without fault before the Throne of God.

My Lord,

WHat an Assembly does the Apostle St. John shew us! This great Prophet opens Heaven to us; and our Faith discovers *on the Holy Mountain of Sion*, in the highest part of the blessed Jerusalem, the Lamb which takes away the Sins of the World, attended by a company worthy of him. They are those of whom 'tis Written in the beginning of the Revelations, *Thou hast a few names even in Sardis; which have not defiled their Garments: those rich Vestments wherewith Baptism furnish'd them; Vestments which are nothing less than Jesus Christ himself, according to that of the Apostle: For as many of you as have been Baptised into Christ, have put on Christ.* This little number beloved of God for its innocency, and remarkable for the rarity of so exquisit a gift, has known how to preserve this precious Vestment, and the Grace of Baptism. And what shall be the recompence of so rare a Fidelity? Hear what the Just and Holy one says, *They shall walk with me in white, for they are worthy; worthy through their Innocency to carry into Eternity the Livery of the Lamb who is without Spot, and walk always with him, seeing they have never left him, since he took*

Rev. 3. 4

Gal. 3. 27.

Rev. 3. 4

Rev. 14. 4. them into his company: pure and innocent Souls, Vir-
 2. Cor. 11. 2. gins as St. John calls them, in the same sense as St. Paul
 lays to the faithful of *Corinthia*, I have espoused you to
 one Husband, even Christ. The true chastity of the
 Soul, the true Christian pudor is to blush at Sin, to have
 no eyes nor love but for our Saviour Christ, and to keep
 our Senses free from the corruptions of the World. It
 is in this Innocent and Chast company wherein the
 Queen is placed; her dread of Sin has purchased her
 this Honour. Faith which pierces even the Heavens,
 now shews us her placed in this happy Company.
 Methinks I see that Modesty, that Peaceable temper of
 Soul, that humble Gesture of Body before the Altar,
 which inspired the beholders with Devotion to God, and
 respect for her: *God retribute these holy dispositions with
 the transports of Celestial joys.* Death has onely changed
 a mortal and fading Beauty for an Immortal one. That
 delicate whiteness, the Symbol of her Innocency and
 Candour of her Soul, has onely, if a man may so speak,
 withdrawn it self to appear more illustrated by a Divine
 light: *she walks with the Lamb, for she is worthy.* The
 Rev. 3. 4. uprightness of her Heart without dissimulation, ranks
 her in the number of those of whom St. John speaks the
 words which precede those of my Text, *that Lying is
 not found in their Mouth, nor any disguise in their Con-
 versation: and therefore are they without Spot before the
 Throne of God.* In effect, she is without reproach before
 God and Men. Calumny could not attack any part of
 her Life, from her Childhood to her Death; and an Ho-
 nour so unspotted, is a precious perfume which recreates
 both Heaven and Earth.

My Lord, Behold this great spectacle: can I better
 comfort you and the Princes which attend you, than by
 shewing you in the midst of this resplendent company,
 and in this glorious state, a Mother so beloved and regret-
 ted?

ted *Lewis* himself, whose constancy cannot vanquish his just grief, will find it more appeasable by this consideration. But that which ought to be your only comfort, ought, My Lord, likewise to be your Example, and ravish'd with the Immortal Splendor of so regular and irreproachable a life, 'tis your duty to transmit the Excellency of it into your own.

How rare is it, Christians, how it is rare, again I say, to find this Purity amongst men, but especially amongst the great ones: *Those whom you see cloathed with a white garment, those, says St. John, came from great affliction,* Revel. 7. 13. to inform us, that this Divine whiteness is commonly form'd under the Cross, and seldom under the tempting state of worldly greatness.

And yet, Gentlemen, it is true, that God by his miraculous Grace has been pleas'd to choose these innocent Souls amongst Kings. Such was *St. Lewis*, ever pure and holy from his Childhood; and *Mary Terefe* his Daughter has receiv'd this excellent inheritance from him.

Let us enter, Gentlemen, into the Designs of Providence, and admire the bounty of God, bestowed on us and all people in the election of this Princess. God has rais'd her up on the pinnacle of worldly greatness, to make the purity and regularity of her Life the more conspicuous and exemplary. Thus her Life and Death equally full of Grace and Holiness, become an instruction to all Mankind. Our age cannot expect a more perfect example, for there cannot be the like Purity in so high an estate. Here's in short what I have to say of the most Pious of Queens; she had nothing but what was August in her Person, nothing but what was Pure in her Life. Come hither all ye people of the earth, come and behold in the chiefest rank, the rare and Majestick Beauty of a Vertue ever constant. In so regular a life, it matter'd not the Princess where death strook; there appeared.

appeared no weak part whereby she might fear a surprise, always watchful, always attentive on God and her Salvation; her so sudden and mournful death to us, had nothing dangerous in respect of her. So, that her high state will serve only to shew the Universe this important truth; That there is nothing solid or truly great, among men, but to avoid sin; and that the only precaution against the attacks of death, is innocency of life. This is, Gentlemen, the admonition, which the most High, most Excellent, most Mighty, and most Christian Princess, Mary Terese of Austria, Infanta of Spain, Queen of France and Navarre, offers us in this Tomb, or rather from the highest Heaven.

Gen. 17. 6.
2 Kings 7.
2.
Acts 17. 24.
26.

I need not tell you, that great Birth, Alliance and Posterity are from God: 'twas he that told Abraham, Kings shall come but of you, and made his Prophet tell David, The Lord will make you a house. God who of one man formed all Mankind, as speaks St. Paul, and from this common spring fills the whole earth, has foreseen and predestinated from all Eternity both Alliances and Divisions, marking the time, adds he, and setting bounds to the habitations of the world.

'Twas God then who exalted the Queen by her great Birth to an August Alliance, that we might behold her honoured above all women in her age, for having been beloved, esteemed, and alas too soon lamented by the greatest of Mortals.

I cannot but slight those Philosophers Judgments, who measuring the Councils of God by their own thoughts, make him only Author of a certain general Order; as if, like us, he had only general and confused views of things, and the Sovereign intelligence could not comprehend in its designs, particular matters, which alone do truly subsist. Doubt not Christians, but God has prepared in his Eternal Councils the first Families which are the

the Source of Nations; and in all Nations dominant Qualities, whereon depend their Fortune. He has likewise ordain'd in Nations particular Families whereof they consist, but especially those that must govern these Nations, and particularly in these Families all men by which they must rise or fall.

The two puissant Families whence the Queen came, that of *France* and *Austria*, is an Effect of these Divine Decrees, which balance humane affairs, to what degree and time, God knows, not we.

'Tis observable in Scripture, that God gives to Royal Families certain proper Characters; as that which the *Syrians*, although Enemies to the Kings of *Israel*, attributed to them, in these words: *We are informed that the Kings of the House of Israel are merciful.*

3 King. 20.
31.

I shall not consider now the particular Characters given to the Houses of *France* and *Austria*, nor mention that the Counsels of the House of *Austria* were more fear'd; and that there always appear'd something more vigorous in the Arms and Courage of that of *France*. Now that by a particular Grace these two Characters are apparently united in our favour, I shall onely observe that which was the Queens Glory, which was, that God had given to these two Houses whence she came, Piety for their Inheritance: so that she could say with the Apostle S. Paul, *God whom my Family has always serv'd*, and to whom I am dedicated by my Ancestors.

1 Cor. 8. 14.
2 Tim. 1. 3.

Now should we speak particularly of the House of *Austria*, what was ever more Illustrious? which for four hundred years has furnish'd the World with such a stock of Emperours, and Kings, and Noble Princes, that it has been a great while ago foreseen it would be overcharged.

Why should we say any thing of the most Christian House of *France*, which by its noble Constitution is incapable

pable of submitting to any strange Family? "Ever" Supreme in its Head, which alone in the World, and in all Ages, sees herself, after seven hundred years Regal Establishment, (not to take notice what the Grandeur of so high an Original represents to the curious Observators of Antiquity) still in her full Strength and Flower, still in possession of the most illustrious Kingdom under the Sun, before God and men; before God, in an unalterable purity of Faith; and before men, of so great Dignity, that it could part with the Empire, without diminishing its Glory and Authority.

The Queen has had her share of this Greatness, not onely by the rich and valiant House of *Burgundy*, but also by *Isabel* of *France*, her Mother; a Daughter worthy of *Henry* the Great, and the acknowledgment of *Spain*, the best Queen, and the most lamented she ever saw on the Throne. She was scarcely forty years old when *Spain* bewail'd her; and to our grief, the Life of *Mary Terefe* has not run a longer course. But the wise, the couragious, and pious *Isabella* owed one part of her Renown to the Misfortunes of *Spain*; for which we know she found a Remedy, by a Diligence and Advice, which reduced both great and small, and if we may so speak, the King himself to his Duty. Let us not complain, Christians, that the Queen her Daughter, in a more tranquil condition, offers likewise a less lively Subject to our Discourse; let it suffice us, that in as unhappy occasions, from which God has preserved us, we might have found in her the same Remedy.

With what care and tenderness did *Philip* the Fourth, her Father, educate her! She was regarded in *Spain*, not onely as an Infanta, but as a Child: for so is the Princess there call'd, who is Heiress of so many Kingdoms. And therefore whatsoever Vertues and able Examples *Spain* afforded, were continually set before her. No marvel then

then that this Princess shined with more excellent Qualities from her Childhood, than she could expect Crowns. *Philip* thus brings her up for his Country; God, who favours us, designs her for *Lewis*.

Give over, Princes and Potentates, to trouble by your Pretensions the Project of this Marriage; seeing the God of Love, which seems likewise to trouble it, does himself yield to it. Love can disturb the hearts of this Worlds Hero's, raise Tempests therein, and stir up such Passions as will make Politicians tremble, and afford Hope to those that despair. But there are Souls of an Order superiour to these Laws, into whom he cannot inspire Sentiments unworthy their Rank. There are Measures taken in Heaven which he cannot break; and the Infanta, not onely by her august Birth, but also by her Vertue and Reputation, is alone worthy of *Lewis*.

She is the *prudent Wife who is from the Lord*, as the *Prov. 15. 14.* Wise man speaks. And why *from the Lord*, seeing 'tis he that gives every thing? And what is this marvelous advantage which deserves to be attributed in so particular a manner to the Divine Bounty? To understand this, we need onely consider what the Prudence of a vertuous Wife can do in Families, to uphold and calm them.

Pacifick Island, wherein was to be determined the Differences of two great Empires, to which thou servest for Bounds. Isle everlastingly famous by the Conferences of two great Ministers; wherein one might see laid open all the Addresses and Secrets of so different a Polity; where one made himself valued for his Gravity, and the other got the Ascendant by his Quiekness. Happy day, wherein two yaliant Nations, so long Enemies, and then reconciled by *Mary Terefe*, advanced on their Confiner, their Kings at their head, not any more to fight, but to embrace one another; wherein these two Kings,

with their Court, of a Grandeur, Policy, and Magnificency, as well as of a Conduct so different, were to each other, and to all the World, so great a Spectacle: Sacred Festivals, fortunate Marriage, Nuptial Vail, Benediction, Sacrifice; may I at this time mingle your Ceremonies and your Pumps with these Funeral-Solemnities? Then *Spain* lost what we gain'd: now we both lose, and *Mary Terefe* is lost to all the Earth. *Spain* lamented alone; now *France* and *Spain* mingle their Tears, and shed Torrents; who can stop them? But if *Spain* lamented her Infanta, when ascending a Throne the most Glorious on Earth; what must our Groans be at the sight of this Tomb, wherein we all see nothing but the miserable decay of all Humane Greatness? Cease lamenting; 'tis not Tears I would draw from your eyes, but a willingness in your hearts to receive Instruction. The vanity of all worldly things requires not my Voice; this Scepter, so soon alas fallen from the Royal Hand, so soon from so great a Majesty, speaks enough.

A Queen enriched with so many Titles of Honour, became every day more enriched by our Monarch's heroick Exploits, and by the continual accessions of his Glory. *France* under him has learnt to understand herself: She has discovered Forces which the precedent Ages knew not of; Order and Military Discipline increase with the Armies. If the *French* can do all things, 'tis because their King is every-where their Leader; and having chosen the chief place, which he is to animate by his Valour, he operates every-where by the impression of his Vertue.

Never was War made with a more inevitable Force, seeing that in despising the Seasons, he has bereaved his Enemies of defence. The courageous and well-disciplin'd Souldiery march with assurance under his Standards; no River can stop 'um, no Fortrefs dismay 'um.

'Tis

'*Tis known*, how *Lewis's* Thunder strikes the Cities before he besieges 'um, and how every thing gives way to his Prowess.

Politicians pretend not to dive into his designs. When he marches, all parts believe themselves in like danger. A tranquil Voyage becomes immediately a formidable Expedition to his Enemies. *Gaunt* falls, before 'twas thought of to fortifie it. *Lewis* comes thither by long Circuits; and the Queen, who accompanies him in the midst of Winter, adds to the pleasure of accompanying him, that of serving secretly his designs.

Through the care of so great a Prince, all *France* is no more, if a man may so speak, than one Fortrefs, which shews on all sides a formidable front. Sheltred on all sides, she is able to keep Peace with surety in her own bosom; and also to carry War every-where requisite, and to strike near or far with an equal Force. Our Enemies can tell us this, and our Allies have felt, at greatest distance, what Assistance the hand of *Lewis* can yield.

Before him, *France*, almost without Shipping, held two Seas in vain: Now we see 'um covered from one end to the other with our victorious Fleets; and the *French* Valour carries every-where the dreadful name of *Lewis*. Thou shalt yield or fall under this Conquerour, *Algier*, who art rich with the Spoils of Christendom. Thou said'st in thy covetous heart, *I give Laws to the Sea, and the Nations are my Prey*. The lightness of thy Vessels gave thee confidence; but thou shalt find thyself set upon even within thy Walls, as a ravenous Bird, sought amongst Rocks and in her nest, wherein she shares her Prey to her Young. Thou restorest already thy Slaves. *Lewis* has already broke the Irons wherewith thou loadest his Subjects, who are born to be free under his glorious Empire. Thy Houses are now but an heap of Stones. In thy brutish Fury thou turnest thy self a-

Ezecc. 27. 32.

gainst thy self; knowing not how to satisfy thy feeble rage; but we shall see the end of thy thefts. The surprized Mariner does already cry out, *What City is like Tyrus, like the destroyed in the midst of the sea!* and Navigation will be secure by the Arms of *Lewis*.

Eloquence will be exhausted in praising the wisdom of his Laws, and the good management of his Exchequer. What shall we say of his Resolution, whereunto we see the fury of Duels give place? The severe Justice of *Lewis*, makes *France* in love with the Authority under which she lives Happy and Victorious. He that would understand how greatly Reason presides in the Councils of this Prince, need only give ear when he pleases to explain the motives of it. I might here call in for Witnesses the sage Ministers of Foreign Courts, who find him as convincing in Discourse, as he is dreadful in Arms. The nobleness of his expressions comes from that of his Sentiments, and his precise words are the image of that exactness which reigns in his thoughts. Whilst he speaks with such efficacy, a surprizing sweetness, opens to him all hearts, and gives I know not what kind of Splendour to his Reasonings.

Let us not forget what was the Queens greatest rejoicing. *Lewis* is the Bulwark of Religion; it is that whereunto he makes his Arms subservient. But let us withal know, that he establishes that everywhere without, because he feels it reigning within his Heart. 'Tis there he vanquishes Enemies more terrible, than those which so many powers jealous of his greatness, and all *Europe* can arm against him. Our true Enemies are within our selves, and *Lewis* Combats those more than the rest. You see everywhere the Temples of Heresie beat down; that which he overthrows within, is a Sacrifice far more pleasing; and the work of a Christian, is to destroy those passions which would make our hearts

a Temple of Idols. What would it signifie *Lewis* to extend his Renown throughout the habitable Universe? 'Tis nothing to be a man whom other people admire: he will be with *David, the man after Gods own heart*. And therefore God blesses him. All Mankind are agreed, there's nothing greater than what he does, unless we will reckon to be greater whatsoever he will not do, and the bounds he has given his own power. Adore then, O great King, him that makes you Reign, who makes you vanquish, and gives you in the heats of victory, notwithstanding the warmth it inspires, so moderate sentiments. Would Christendom open its eyes, and acknowledge the Revenger which God has sent her. Yet O horrid, O shameful, O just punishment of our crimes, whilst she is ransackt by Infidels, who pierce even into her very bowels; why does she not remember the Succours of *Candia*, the Famous Battel of *Raab*, where *Lewis* renewed in the heart of the Infidels, the ancient opinion which they had of the French Prowess, fatal to their Tyranny, and by unheard-of Exploits, becomes the defence of *Austria*, of which he had been the terrour?

Open then your eyes, Christians, and regard this Hero, of whom we may say, what *St. Paulin* said of the great *Theodosius*, that we see in *Lewis*, *not a King, but a servant of Jesus Christ, and a Prince who exalts himself more by his Faith than by his Crown.* Paul. Ep. 9. ad Sev.

Whilst this great King made the Queen the most Illustrious of all Women, you made her, *my Lord*, the most Illustrious of all Mothers. Your respects have comforted her in the loss of her other Children. You have restored them to her: she has seen her self spring up again in this Prince, who makes your delight and ours; and found a Daughter worthy of her in this August Princess, who by her rare Merit, as well as the ties of Sacred Wedlock, makes with you but one and the same

same heart. If we admired her as soon as ever she appeared, the King has confirmed our judgment, and being now become, contrary to her desires, the chief ornament of a Court, of which so great a King is the support, she is become the consolation of all *France*.

Thus our Queen, happy by her Birth, which made Piety as well as Greatness hereditary to her, by her holy Education, by her Marriage, by the renown and love of so great a King, by the Merits and respects of her Children, and the veneration of all the people, could see nothing on earth but what was beneath her. Raise up now, O Lord, my thoughts and voice, that I may represent to this August Assembly, the incomparable beauty of a Soul, wherein you have always dwelt, which has never *grieved your holy Spirit*, which never lost the *tast of the Heavenly gift*; that we may begin, miserable sinners as we are, to shed a torrent of tears: being ravish'd with the pure charms of innocency, we may never cease bewailing the loss of it.

Ephes. 4. 30.
Heb. 6. 4.

In truth, Christians, when we behold in the Gospel the lost sheep preferred by the good shepherd above all the rest of the flock, and also that happy return of the lost Prodigal, and that transport of a tender Father, which sets all the Family in rejoycing; a man is almost tempted to think, that Repentance is better than Innocency, and the Prodigal returned receives more favour than his elder Brother, who never left his Fathers house. Yet is he the eldest, and two words which his Father tells him, makes him understand that he has not lost any of his advantages: *My Son*, says he to him, *you are always with me, and all that I have is yours*. This Theme, Gentlemen, is seldom handled in the Pulpits, because this inviolable faithfulness is seldom found now in the world. Yet let us insist on it, seeing our subject leads us to it, and has a perfect agreement with
our

Luke 15. 4. 20.

Ibid. 30.

our Text. St. Thomas explains the full meaning of it. God shews more love to the just, who has always been so; he also shews more to the reconciled sinner, but in two different manners. One will appear more favoured, if we regard what he is; and the other, if we observe whence he came. God keeps for the just a greater gift; he draws the sinner out of a greater mischief: the just will seem more advantag'd, if we weigh his merit; and the sinner more beloved, if we consider his unworthiness. The Father of the Prodigal Son explains it himself *Son, you are always with me, and all that I have is thine, you ought to rejoyce because your brother was dead and is now alive.* Thus does he speak of him whom he has drawn out of the greatest abyss of misery. Thus are mens hearts seized with a suddain joy by the unexpected sight of a sun-shining day in winter, which after rainy and gloomy weather, immediately chears the face of the whole world; but yet we prefer before it the constant serenity of a more gentle season: and if we expound our Saviours sentiments by those of men, he concerns himself more sensibly in converted sinners, which are his new Conquest, but reserves a more sweet familiarity for the just, who are his ancient and constant friends: seeing that he says, speaking of the Prodigal, *Bring forth the best robe and put it on him,* but yet does not say, *You are always with me;* or as St. John repeats it in the Revelations, *They are always with the Lamb, and appear without spot before his Throne. Sine macula sunt ante Thronum Dei.*

Luke 15. 31.

Ibid. 32.

Ibid. 22.

Revel. 14. 4, 5.

Revel. 3. 12.

How this purity is kept in this seat of temptations and illusions of worldly greatness, the Queen will instruct you; she is one of those of whom the Son of God has pronounced in the Revelations: *He that overcometh will I make a pillar in the Temple of my God, faciam illum columnam in Templo Dei mei.* He shall be the ornament of it,

it, he shall be its prop by his example ; he shall stand high, he shall stand sure. Here we have already some description of our Queen. *He shall go no more out, for as non egredietur amplius.* Unmoveable as a pillar, he shall have his abode fixt in the Lords house, and never go out of it by the commission of any crime. *I will make him,* saith the Lord, for its the work of my grace. But how will he fasten this pillar : hear the Mystery, and *will write upon him,* adds he. I will set up this pillar, but at the same time write on it a memorable inscription. What is that, O Lord : three names only, to the end the inscription may be as short as 'tis magnificent. *I will write thereon,* says he, *the Name of my God, and the Name of the City of my God, the new Jerusalem, and my new Name.* These names, as the sequel will shew, signifie a lively faith within, the outward practices of Piety in the observations of Holy Church, and frequent receiving of the blessed Communion, three means of keeping innocency, and the epitomy of our Princesses holy life, which is what you will see written on her pillar ; and you will read in her inscription the causes of her Constancy : and *I will write,* says he, *the Name of my God,* by inspiring her with a lively faith. 'Tis, Gentlemen, by such a Faith that the Name of God is deeply engraven in our hearts. A lively Faith is the foundation of the stability which we admire : for whence happen our inconstancies, but from our wavering Faith : This foundation being not firmly laid, we are afraid to build thereon, and we walk doubtfully in the ways of Vertue. 'Tis Faith alone that can fix the wavering Spirit : for observe the qualities St. Paul attributes to it, *Fides sperandarum substantia rerum.* Faith, says he, is a substance, a solid foundation, a firm prop. But of what : of what is seen in the world : Why attribute a consistence, or to speak with St. Paul, a substance, and a body to this fugitive shadow.

Heb. 11. 1.

Faith

Faith then is a Prop, but of things *which we must hope for*. And how again? *Argumentum non apparentium*, is a plain conviction of that which does not appear. Faith must have in it a Conviction. You have it not, you will say. I know the reason, because you are afraid of having it, instead of begging it of God, who freely gives it. And therefore all falls to ruine in your hearts, and your determinate senses carry away your uncertain and unsettled Reason. And what means this Conviction of which the Apostle speaks of, but onely what he says elsewhere, a bringing into captivity every thought into the obedience of Christ? 2 Cor. 10. 5.

Behold the pious Queen prostrate before the Altar! observe how she is possess'd with the divine presence! 'Tis not by her Train that she is known, 'tis by her Attention, and that devout settledness which would not suffer her Eyes to wander. The adorable Sacrament approaches: Ah, the Faith of the Centurion admired by our Saviour himself, was not more lively; and he did not say with more humility, *I am not worthy*. See how she Mat. 8. 8. 10. smites her innocent Breast, how she reproaches her self for the smallest sins, how she bows down that Royal Head, before which the Universe bows it self! The Earth, from whence she sprang, and to which she's now returning, is not yet low enough to receive her; she would even wholly vanish before the Majesty of the King of Kings. God by a lively Faith engraves on the bottom of her heart what *Isaiah* said, *Enter into the rock*, Isai. 2. 10. *and hide thee in the dust, for fear of the Lord, and for the glory of his majesty*.

Wonder not then, if she appear'd so humble before the Throne. O wonderful sight! and which ravishes both Heaven and Earth with admiration. You may behold a Queen, who after the example of *David*, attacks on every side her own Greatness, and all the temptations

Psal. 130.

Isai. 11. 7.

Isai. 14. 14.

to Pride which it offers. You will see in the words of this great King, the lively Image of this great Queen: *Domine, non est exaltatum cor meum; O Lord, I am not high minded: Neque elati sunt oculi mei; I have no proud looks.* O Lord, I was never disdainful, nor said in my heart, *I am alone on the earth.* How far was the pious Queen from those haughty looks! and in so high a State, who ever saw in this Princess the least spark of Pride, or air of Scorn? David goes on: *Neque ambulavi in magnis, neque in mirabilibus super me; I walk not in vain thoughts, nor deal in wonders which are too hard for me.* He opposes here the Excesses whereinto great People do naturally fall: Pride, which always ascends, when having extended its pretensions to what humane Greatness has most solid, or rather less ruinous, pushes forward its designs even to Extravagancy, and rushes madly upon senseless Projects; as that proud King did (a true Figure of the Rebellious Angel) when he said in his heart, *I will lift my self up above the clouds: I will place my throne above the stars, and will be like the most High.* I suffer not my self, says David, to wander into such Excesses. But having beat it down thus in all the several parts, where it seem'd to raise it self, David gives it its fatal blow by these words: *If I have not had humble thoughts, but exalted my self; Si non humiliter sentiebam, sed exaltavi animam meam:* or as St. Jerom renders it, *Si non filere feci animam meam; If I have not made my soul silent.* If I have not quieted those flattering thoughts which continually offer themselves to puff us up. And in fine, he thus concludes this excellent Psalm: *Sicut ablactatus ad matrem suam, sic ablactata est anima mea; My soul, says he, has been like a weaned child; I have snatcht my self from those Sweets which are unwholsom, to betake my self to better Nourishment.* Thus an excellent Soul governs this Worldly Grandeur, and casts it wholly forth.

forth from exercising any Supremacy. *David* never fought a better fight than this. The defeated Philistins, and the Bears torn with his own hands, are nothing in comparison with vanquishing himself. But the holy Princess, whose Funeral we solemnize, has equalled him in both, in his Attempts and Successes.

Yet she knew how to shew her self to the World, with all that Grandeur her State required. Kings owe that resplendent shew to the World, like the Sun, for the solace and satisfaction of their Subjects; they ought to expose a Majesty which is onely a Ray of that of God. 'Twas easie for the Queen to display a Greatness which was natural to her. She was born in a Court where Majesty delights to set it self forth with all its Circumstances, and of a Father that knew how to keep, with a kind of jealous circumspection, what they call in *Spain* the Ceremonies of State, and the Decorums of the Palace. But she chose rather to temperate Majesty, and abase it before God, than to dazle the eyes of men with it. How often have we seen her therefore hasten to the Altars, to taste there, with *David*, an humble Repose; and retire into her Oratory, where mauger the Tumult of the Court, she found a Mount *Carmel*, the Desart of *S. John*, and the Mount so often a Witness of our Saviour's Sighs and Tears!

I have learnt from *St. Augustin*, that *the attentive Soul makes to it self a Solitude: Gignit enim sibi ipsa mentis intentio Solitudinem.* But, my Brethren, let us not flatter our selves; we must find time to be alone, if we will keep Religion alive in our Souls. 'Tis herein that we must admire the inviolable Fidelity which the Queen observed towards God. Neither the diversions nor the fatigues of a Voyage, nor any other occasion, could deprive her of those particular hours which she design'd for Meditation and Prayer. Could she thus persevere,

Rev. 3. 17.

2 Kings 7. 27.

did she not taste in these Exercises that hidden Manna, of which none knows the sweetness but those that taste? *Manna absconditum quod nemo scit, nisi qui accipit.* On this account she used to say with David, *O Lord, thy servant has found her heart to make to thee this Prayer: Invenit servus tuus cor suum, ut oraret te oratione hac.* Where run your hearts estranged from God? Even in time of Prayer, you let your vagabond-hearts take their wild course. O could you say with our pious Queen, whom we deservedly honour; *O Lord, thy servant has found his heart!* I have reduced this Fugitive, and here he is intire before thy face.

Job 15. 15.
John 1.

Holy Angel, that presides over the Orizon of this blessed Princess, and carries this Incense above the Clouds to burn on that Altar which St. John saw in Heaven, relate to us the Ardours of this Heart wounded with the Divine Love: shew us those Rivers of Tears which the Queen poured out before God for her sins. How, do innocent Souls weep? do they undergo the sorrows of Penance? Yea certainly, seeing it is written, *that nothing is pure on earth, and he that says he has no sin, deceives himself.* But they are small sins; light in comparison; I confess, light in themselves. The Queen knew none of this nature. And this is the sence too of every good Soul. The least spot shews it self on those Garments which have never been soyl'd. I find Christians too knowing in this matter; thou knewest too well the distinction of venial sins from mortal ones. What, will not the general name of sin be sufficient to deter thee from committing any? Knowest thou not that those sins which seem small, become great by their multitude, and by the dreadful effects they work in the Soul? And this is no more than what all the holy Doctors do teach by a joynt consent. Knowest thou not that those sins which are venial by their Object, may become mortal by

by excessive prosecution of them? Innocent Pleasures become such, according to the Doctrine of the Saints; and those alone could damn the rich man in the Gospel, for having been too much indulged in. And who knows the degree whereunto they must amount, to make this deadly poyson? And is not this one of the reasons which makes *David* cry out, *Delicta quis intelligit*, who knoweth his sins? Let me abhor then thy vain science and wicked subtilty, daring Wretch, that so boldly pronounces, This sin which I commit without fear, is venial. The innocent Soul knows no such distinctions. Two things will shew you the eminent degree of the Queens Vertue. She has often been heard to say, with that blessed simplicity of Soul which was common to all the Saints, That she could not comprehend how one could wilfully commit one onely sin, how little soever it were. She did not say then, It is venial: She said, It is a sin; and her innocent heart rose against it. If there happened any ill Accident to her Person, to her Family, to the State, she alone accused her self of it. But what Misfortunes you'll say could happen in this rais'd Condition, and in so long a course of Prosperity? You believe then that Vexations hide not themselves under Purple, or that a Kingdom is an universal Remedy to all Evils; a Balm that heals 'um, a Charm that enchants them. Whereas that by a Council of Divine Providence, which can give a counterpoise to the highest conditions, this Grandeur which we admire so much at a distance as if it were something above man, less pleases when one is born to it, or confounds it self in its abundance. All Humane Greatness has this Evil peculiar to it self, that its disappointments are more vexatious than those which are met with in a low condition; the blow being so much the more intolerable, for a mans being less prepared for it.

'Tis

'Tis certain, men do not so much perceive this unhappy tenderness in vertuous Souls. We believe 'em insensible, because that not onely they know how to be silent, but also to sacrifice their secret Troubles. But the heavenly Father delighteth to behold them in secret; and as he knows how to prepare them their Crosses, so he deals out to 'um also their Rewards. Do you believe the Queen could be at ease in those famous Campaigns which furnish'd us dayly with such surprizing Accidents? No, *Gentlemen*, she was always in fear, because she saw always that precious Life on which her own depended, too desperately hazarded. You have beheld her Fears; shall I mention her Losses, the death of her dear Children? They have all of 'um rent her heart. Remember we that young Prince whom the very Graces themselves seem'd to have fashion'd with their own hands. Pardon me these Expressions: Methinks I see still that Flower falling. Being then a sorrowful Messenger of so dismal an Event, I was also the Witness, in seeing the King and Queen afflicted beyond measure. But I saw likewise their Faith equally victorious; I beheld the agreeable Sacrifice of an humbled Soul under the hand of God, and two Royal Victims offer, by joynt consent, their own heart.

May I now look back on the terrible threatening of provoked Heaven, when it seem'd for so long time to strike the Dauphin, our precious Hope? Pardon me, *Gentlemen*, pray pardon me, if I renew your Fears; we ought to do it though we are unwilling; seeing we cannot without such a remembrance consider the constancy of the Queen. We saw then in this Princess, in the midst of the Alarms of a Mother, the Faith of a Christian; we saw an *Abraham* ready to offer up an *Isaac*, and some resemblances of a *Mary* when she offered her Son Christ. Let us not be afraid to say it, seeing that a God became man, to give

Examples to all Conditions. The Queen full of Faith, propos'd not to her self a less Example than *Mary*. God restores her also her onely Son, which she offers him with a mournful heart, but submissive, and will have us owe to her the restauration of so great a Benefit.

We are not mistaken, *Christians*, when we attribute all things to Prayer : God which puts it into our hearts, can refuse it nothing. *A King*, says *David*, cannot save *Psalm 32. 16.* himself by his host, nor the mighty by his valour. Neither must we attribute fortunate Successes to Humane Prudence. *There arises*, says the Wise man, *several thoughts* *Prov. 19. 21.* in the heart of man. Here we have the agitation and uncertain determinations of Humane Counsels : But adds he, *the counsel of the Lord stands firm* ; and whilst men deliberate, they execute onely what he resolves upon. *The terrible, the Almighty, which takes away the judgments of Princes*, leaves them sometimes to follow the imagination of their own hearts, to confound them the more, and to take them in their own craftiness. *For there is no prudence, there is no wisdom, there is no counsel, against the Lord.* *Job 5. 15.* The *Machabees* were valiant men, and *1 Cor. 3. 19.* yet 'tis written, they fought more by their Prayers than *Prov. 23. 30.* by their Arms ; *Per orationes congressi sunt* : made confident by the Example of *Moses*, whose hands lifted up to God, overcame more than those that struck. When every thing yielded to *Lewis*, and that we thought the time of Miracles again was come, wherein the Walls fell at the sound of a Trumpet ; All people cast their eyes on the Queen, and thought they saw coming out from her Oratory, the Tempest which overthrew so many Cities.

If God grants to Prayers temporal Prosperity, how much more does he give to 'um the true Goods, that is to say, spiritual Benefits ? They are the natural Fruit of a Soul united to God by Prayer. Prayer which obtains

Ver-

James I. 17.

Vertues for us, learns us to practise them, not onely as necessary, but also as received from *the Father of lights, whence comes every good and perfect gift.* And this is the pitch of Perfection, because 'tis the foundation of Humilitie. Thus did *Mary Terefe* draw down by her Prayers all manner of Vertues into her Soul. In her tender years she was in the Traverses of a Court then turbulent enough, the Consolation and onely Stay of the infirm age of the King her Father. The Queen her Mother-in-Law, notwithstanding that odious name, found in her not onely a respect, but also a tenderness, which neither time nor distance of place could alter. Therefore does she weep beyond measure, and will not be comforted. What Affection, what Respect, what Deference has she not yielded at all times to the King? always alive to this great Prince, ever jealous of his Glory, always solicitous for the interest of his State, indefatigable in her Voyages, and ever happy, provided she was in his company. A Wife, in short, in whom *St. Paul* might have seen the Church of Jesus Christ, united wholly to his Will by an ever-during Complacencie. If we might ask this great Prince, who here so piously pays his last Dutie, what a Mother he has lost, he would answer by his Groans: and I will tell you for him, what I have seen with joy, that the inexpressible tenderesses of *Mary Terefe*, tended all of 'um to inspire into him Faith, Piety, the Fear of God, an inviolable Intention on the Kings Service, Bowels of Compassion for the Miserable, a firm perseverance in all Duties, and whatsoever we praise in the Conduct of this Prince. Shall I mention the Bounties of the Queen so often experienced by her Domesticks? And shall I again renew the Cries of her desolate Family before these Altars? And you who are the Poor of Jesus Christ, for whose sake she could not endure to hear her Treasures were-exhausted; first, you poor

Vo-

Voluntaries, Victims of Jesus Christ, *Religious*, Sacred Virgins, pure Souls, of whom the World is not worthy; and you Poor whatsoever name you bear, poor known, poor who are asham'd, sick, impotent, maimed, *Dregs of mankind*, to speak with St. Gregory Nazianzen: for the Queen respected in you all the Characters of Jesus Christ. Orat. 16.
 You then whom she assisted with so much Joy, whom she visited with such tender Expressions, whom she served with so much Faith, happy in putting off a lent Majesty, and in adoring in your meanness the glorious Poverty of Jesus Christ; what an admirable Panegyrick would you utter by your Groans to the glory of this great Princess, were it permitted me to introduce you into this august Assembly! *Receive, Father Abraham, into your Bosom this Heiress of your Faith*: Like you, a Servant of the Poor, and worthy to find in them no more Angels, but Jesus Christ himself. What shall I say more? Hear all in a word: Daughter, Wife, Mother, Mistress, Queen, such as our Wishes could make, but above all, excellent Christian; she answers all respects without presumption, and was humble not onely in the midst of all her Greatness, but amidst all her Vertues.

I shall explain in a few words the other names which we saw written on the mysterious Pillar of the Revelation, and in the heart of the Queen. By the name of *the holy city of God, the new Jerusalem*, you know is meant the name of the holy Catholick Church, holy City, all the Prayers of which are efficacious; of which City Jesus Christ is the foundation, which *descended from Heaven* Rev. 3. 12. *with him*, because she is included in him as in the Head, from whence all the Members receive their life; a City dispersed over the whole Earth, and whose top reaches to Heaven to place there its Citizens. At the onely name of the Church, all the Faith of the Queen was awakened: A true Daughter of the Church, not content to be-

lieve the holy Doctrines of it, but to practise them in her Life and Conversation.

The Church inspir'd of God, and instructed by his holy Apostles, has so disposed the year, that we find with the life, Mystery, with the Preaching and Doctrine of Jesus Christ, the real fruit of all these things in the admirable vertues of his servants, and examples of his Saints, and in fine, a mysterious abridgment of the Old and New Testament, and all the Ecclesiastical History. By which means every season is fruitful for the Christians, every part of the year full of Jesus Christ, who is always admirable, according to the Prophet, not only in himself, but likewise *in his Saints*. In this variety which drives wholly towards holy unity, so much recommended by Jesus Christ, the innocent and pious Soul finds with heavenly pleasures a solid nourishment, and a perpetual renovation of its fervors. Fasts are therein mixt at convenient times, that the Soul, always subject to temptation and sin, may settle and purifie it self by repentance. All these pious observances had their happy effect in the Queen, which the Church required: she renewed her self in all the Festivals, she sacrificed her self in all the Fasts and Abstinencies. *Spain* has on this occasion such Customs, which *France* does not follow; but the Queen soon reduced her self on the side of obedience: Habit could do nothing with her against Rule; and the extreme exactness of this Princess, shewed the tenderness of her Conscience. What other has better profited of this saying, *he that beareth you beareth me*? In which words our Saviour teaches us this excellent Doctrine of proceeding in the way of God under the particular guidance of his servants, who exercise his authority in the Church. The Queens Confessors could do all things wherein the exercise of their Ministry lay, and there was no vertue whereunto she could not be brought by her obe-

II. 9. 6.
Ps. 67. 36.
Luke 10. 42.

Luke 10. 16.

obedience. What respect did she not shew the Sovereign Prelat Vicar of Jesus Christ, and all the Ecclesiastical Order! But above all, who can count the number of tears she shed for those lasting divisions, whose end cannot be fought for with too many sighs! The very name and shadow of division fill'd the Queen with horror, as it does every Pious Soul. But let us not be mistaken; the Holy See can never forget *France*, nor *France* be wanting to the Holy See. And those who for their particular interests, concealed, according to the Maxims of their Policy, with the pretence of Piety, and seem to irritate the Holy See against a Kingdom which has always been the principal bulwark of it, should consider, that a Seat so eminent, to whom Jesus Christ has given so much, will not be flattered by men, but honoured according to rule with profound submission; that she is set up to draw all the world to her unity, and at length to reduce all Hereticks; and that whatsoever is excessive, is so far from being attractive, that 'tis neither solid nor durable.

With the holy Name of God, and Name of the holy City *Jerusalem*, I see, Gentlemen, in the heart of our Pious Queen, the Name of our Saviour. What is, Lord, thy new Name, but that which thou explainest, where thou sayst, *I am the bread of life, and my flesh is flesh indeed; and take, eat, this is my body*? This new Name of our Saviour is that of the Eucharist, a Name made up of grace and sweetness, which shews us in this adorable Sacrament, a source of mercy, a miracle of love, a memorial and abridgment of all Excellencies, and the Word it self changed entire into grace and goodness for the faithful. Every thing is new in this Mystery: this is the New Testament of our Saviour, and we begin to drink this *new wine* with which the Heavenly *Jerusalem* is refreshed. But to drink it in this valley of tem-

Joh. 6. 48.
Matth. 56. 26.

Mat. 26.

ptation and sin, we must prepare our selves for it by repentance. The Queen frequented these two Sacraments with a fervor always new. This humble Princess felt her self in her natural state, when she was as it were a sinner at the feet of a Priest, there expecting mercy, and the sentence of Jesus Christ. But the Eucharist was her solace. Ever hungry after this bread of life, and ever trembling in receiving it; although she could not communicate often enough to her desire, yet she ceased not to complain humbly and modestly of frequent Communion which were enjoyed her. But who could refuse the Eucharist to innocency it self, and Jesus Christ to so lively and pure a Faith! The rule which St. *Augustine* gives, is to moderate the use of the Communion, when it's frequent reception abates the excellency of its tast. In her we saw always a new zeal and devotion spring up, and this excellent custom of searching in the Communion the best preparation, as being the most perfect action of thankfulness for the Communion it self. By these admirable practices this Princess arrived to her last hour, without needing any other preparation than that of her holy Life; and men who are always bold to judge of others, without sparing their Sovereigns, (for people are wont to spare only themselves in their censures) I say, persons of all conditions, have seen the Queen carried away with such precipitation, in the vigor of her age, without the least doubts of, and inquietude for her Salvation. Learn then, Christians, and especially you who cannot accustom your selves to think of death, learn to disarm it in another manner than by forgetting it, and let your holy Life be your armour against the fear of it.

France has seen within a few years two Queens, more united by their Piety than by their Blood, whose deaths equally precious before God, although with different

circumstances, has been of singular edification to the Church. You know I mean *Anne* of *Austria's*, and that of her dear Niece, or rather of her dear Daughter *Mary Terefe*. *Anne* in an age well advanced, and *Mary Terefe* in her prime; but both of 'um so happy a constitution, that it seem'd to promise us the enjoyment of 'um a long time: but they are taken away from us contrary to our hopes, one by a long sickness, and the other by an unforeseen stroak. *Anne* warn'd long ago by a Distemper as cruel as remediless, beheld death advancing towards her with slow paces, and under the figure which alway appeared to her most dismal. *Mary Terefe* no sooner strook, but you was seen in the arms of death, alive, as it were, and entire, without so much as seeing him first. At this fatal warning, *Anne*, full of Faith, gathers all her strength which the full exercise of Piety had acquired her, and beholds without any trouble all the approaches of death. Humbled under the hand of God, she gives him thanks for this his warning; she doubles her Charity, which was always great; she encreases her Devotions, which were always assiduous; she more solicitously enquires into the state of her Conscience: with what newness of Faith and zeal did we see her receive the holy *viaticum*! In like actions, *Mary Terefe* needed only her ordinary fervor; not needing death to stir up her Piety, her Piety excited enough it self, and gained by its own force a continual encrease. What shall we say, *Christians*, of these two Queens! by one God teaches us how we must profit by the time, and the other has shewed us, that the true Christian life has no need of it? 'Tis below a Christian spirit to arm it self against Death, just only at that moment wherein he comes to attack us. A good Soul is ever ready to fight her passions, for such a one does with the Apostle dye daily: 1 Cor. 15. 31. *Quotidie morior.* A true Christian is here alive on earth,

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Earth, because he is always in a State of Mortification. Do we live, *Christians*, do we live? This Age which we reckon upon, and wherein all the Reckoning does not belong to us, is this a Life? and can we not perceive what we continually lose with the years? Are not Rest and Nourishment weak Remedies against the perpetual Sickness which grows upon us? And that which we call the Last, what is it else but, but a Reduplication, and as it were, the last access of evil which we bring in to the World with us?

What Health can secure us from the Death which the Queen carried in her bosome! How quickly was the threatening follow'd by the Blow! And where had that Queen been, with all that Majestie which on all sides shone about her, had she been otherwise prepared? Immediately we saw happen that fatal hour, wherein the Earth had nothing for her but Tears. What could so many faithful Domesticks do about her? The King himself, what could he do? He, *Gentlemen*, that gave place himself to sorrow, for all his Power and Courage? All that came about this Prince, increased his trouble. *Monsieur* and *Madam* came to share with him in his Grief, and augmented it by their own. And you, *my Lord*, what could you do, but pierce his heart with your sighs? He had it pierced enough by the tender remembrance of a Kindness, which he found still the same, after twentie three years usage. We sigh, we groan; and this is all we can do for a Queen so beloved. I am mistaken, we have also Prayers; we have this holy Sacrifice; refreshment to our Pains, and an expiation of our Ignorances. But let us know that this Sacrifice of an infinite value, wherein all the Cross of Jesus is included, this Sacrifice would be useless to the Queen, had she not merited by her good life, that the effect of it might redound to her: Otherwise, says *St. Austin*, what does such a Sacrifice signify?

nise? No Help to the Dead; a feeble Consolation for the Living. So that all our safetie comes from this life, whose hastie flight always deceives us. *I come*, says Jesus Christ, *as a thief*. He has done according to his Word; he came and surprized the Queen in a time when we thought her the most healthful, in a time wherein she saw herself most happie. But 'tis thus he acts; he finds for us so many Temptations, and such a malignitie in all Pleasures, that he comes and troubles the most innocent in his Elect. But he comes, says he, *as a thief*, always unawares, and undiscernible in his steps. And he does himself glorie in this, in all that the Scripture speaks. *Like a thief!* you'll say, an unworthie Comparison: 'Tis no matter if it be so, provided it has its due effect on us, that it frights us, and in affrighting save us. Let us tremble then, *Christians*, let us tremble before him every moment: for who can shun him where he appears, or discover him when he hides himself? *They eat*, says he, *they drank, they bought, they planted, they built, they married in the days of Noah, and those of Lot,* and a sudden Ruine came and overwhelmed them.

Rev. 3. 3.
16. 15.

Luke 17. 26.

They eat, they drank, they married. These were innocent Occupations. What shall we say, when in satisfying our lustful Desires, in gratifying our Revenge and secret Jealousies, in heaping up treasures of Iniquitie in our Coffers, without caring to separate our own from that of others, deceived by our Pleasures, by our Sports, by our Health, by the prosperous success of our Affairs, by our Flatteries, amongst which we must reckon treacherous Guides whom we have our selves chosen to mislead us, and in fine, by our false Penitencies, which are followed by nothing of our Manners; he shall come upon us on a sudden at the last day? The Sentence shall come from above, *The end is come, the end is come; Finis venit*, Ezek. 7. 2. *venit finis: The end is come upon us; Nunc finis super te:*

Every

Ezek. 7. 23.

Dan. 4. 11.

Ezek. 21. 9, 10

1 Pet. 4. 17.

Every thing will be at an end as to you, in that moment. Cut down, *make an end, fac conclusionem*. Strike the unfruitful Tree which is good for nothing but the fire: *Cut down the tree, pluck off its branches, shake off its leaves, beat down its fruit.* Then shall arise deadly fears and gnashings of teeth, Preludes of those of Hell. Ah, Brethren, let us not tarry till this terrible Blow comes! The Sword which has cut off the days of the Queen, is still lifted up over our heads; our sins have sharpened the fatal edge of it. *The sword which I hold in my hand, says the Lord our God, is sharpened and polished: it is sharpened, that it may pierce; it is filed and polished, that it may glister.* All the Universe sees the dazzling brightness of it. Sword of the Lord, what a stroak do you now come from giving! all the Earth is astonisht at it. But what signifies this shining which astonishes us, if we prevent not the Stroak which cuts? Let us prevent it, *Christians*, by Repentance. Who cannot be moved at this Spectacle! But these Emotions of a day, what do they effect? a final Hardness? Are we affected with the Miseries of *Hungary* and *Austria*? Their Inhabitants are put to the Sword; and these are happie in comparison of others, whom Captivitie draws into miseries in relation to both Soul and Bodie. These desolate Inhabitants, are they not Christians, are they not Catholicks, our Brethren, our own Members, Children of the same Family the Church, and fed at the same Table with the Bread of Life? God is as good as his Word: *Judgment begins at his house*, and the rest of the House does not tremble. *Christians*, let your selves be moved to repent, appease God by your Tears. Hear the pious Queen, who speaks louder than all the Preachers in the World; hear her, Princes; hear her, People; hear her, *my Lord, my Lady*; she tells you by my Mouth, and by a Voice which you are used to, That Greatness is a Dream, Joy

a Folly, Youth a Flower which soon fades, and Health a deceitful Nothing. Treasure up then such Riches as cannot be taken away. Harken to the grave discourse which S. Gregory of Nazianzen offered to Princes, and to the then Royal Family : *Look, said he, upon your Purple, Orat. 23. look upon your Power which comes from God, and employ it onely for good. Consider what you have been intrusted with, and the great Mystery which God accomplishes in you. He reserves alone to himself the things above, he shares with you the things which are below. Shew your selves Gods to the people under you, in imitating the Divine Bountie and Munificencie. And this, my Lord, is what the crowding and perpetual Acclamations and Looks of the People which follow you, require. Ask of God, with Solomon, Wisdom, which will make you worthy of the Peoples Love, and of the Throne of your Ancestors. And when you retire to think of your Dutie, fail not to consider whereunto the immortal Actions of Lewis the Great, and the incomparable Pietie of Mary Tereze, do oblige you.*

F I N I S.

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